

# ACTES

22  
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OF THE

GENERAL ASSEMBLY

OF THE

CLERGY

OF

FRANCE.

*Anno Domini.* 1682.

CONCERNING

RELIGION.

Translated into *English* for the satisfaction of Curious Inquisitors into the present *French* Persecution of Protestants,



LONDON, Printed An. Dom. 1682.

# ACTS

OF THE

GENERAL ASSEMBLY

OF THE

CHURCH

OF SCOTLAND

AND

CONCERNING

RELIGION

Translated into English for the Use of  
those of Curious Inquirers into  
the present State of Religion in  
Scotland

## To the Reader.

**T**Here have been of late, strange Clamors and Outcries, of horrid, bloody, and almost inexpressible Cruelties practised by the Papists in France, against the Protestants (that is to say the Calvinists) there. The chief Incendiaries to which Cruelties (they say) are the Roman Clergy. The Bishops, Priests and Jesuits (if we will believe our own weekly Mercuries) incessantly press that Popish Prince, to redouble his already outrageous Fury, and Tyranny against the Lord's People; Racks and Tortures are their daily Exercise; deep and hideous Dungeons their constant Habitation; and happy is he, that can escape into England with burning Match between his Fingers or red hot Iron Plates fixed to the Soles of his Feet.

There is none peradventure more scrupulous of obstructing Acts of Charity, or more compassionate to Persons in misery, (especially on the score of Religion,) then my self; we can hardly do too much for those who suffer for God and Heaven; yet withal I confess, I am loath our Nation should be imposed upon, by Shams, and Cheats, on Religious pretexts; I am loath, I say, the Town and Country should be incumbered; our own Poor deprived of Alms; the Bread eaten out of honest Tradesmens mouths; and we made, as it were, the Sink of France by countenancing, and entertaining from thence, swarms of Vagabonds, amongst whom some are Papists in Masquerade, and others at best, such Protestants as hate Episcopacy, worse than Popery, and come hither upon no other Persecution then what Idleness, beggery, or some misdemeanor hath laid upon them.

I would not here be misunderstood, it is most certain that the french Clergy have made several late Efforts, and desired herein the Concurrence of their King, to bring back the Hugonets (so

they term Dissenters there) to their perswasion, which Effort in  
[as the taking away the publick use of some Churches, above what  
were granted by former Edicts: The disenabling of Ministers from  
promotions in one, or two Universities, the taking inspection, the  
the said Ministers (being apt to it) should not in their Sermons as  
front or asperse the Church and Government; The discharging  
some of Publick Trusts, the encouraging of others that turn to Pop  
pery. The forbidding Parents to hinder their Children from b  
coming Papists when they have a mind to it; The allowing of Priest  
and Divines to visit the sick without leave of their Friends] Bein  
Aggrievances odious and burdensome to tender Conscience  
made severall (doubtless) Godly People come, with their Fam  
lies into England, where the Zeal and Piety of our gracious Soc  
veraign, and other worthy Magistrates, both assisted them, and  
recommended them to common Benevolence; Notwithstanding al  
this, I hope I may, without offence, take the Liberty at least to en  
quire whether the Persecution of Dissenters in France be so r  
ally dreadful, and the motive of the flocking over of such va  
Numbers of them hither, be so purely spiritual as is pretended. in

Indeed they arrived here in a nick of time favourable for their  
purpose, and found us so actuated against Popery, as that we  
easily believed all whatever either they themselves avouched, or  
true Protestant News-mongers invented for them. We were  
then in an hott pursuit of a Popish conspiracy, and it was not to be  
thought, that the Papists who (as it was said and sworn) had  
both the Conscience, and boldness, to raise Armies; To pistole  
payson, and stab the King; To cut the Protestants throats; To se  
fire Cities, burn Navies, &c. And all this in the midst of  
well peopled Protestant Countrey; would ever stick to commit th  
like, or worse Barbarisms, in a place where the King, the Peo  
ple, the Law, and the Government, were wholly on their side  
In a word our Domestick Plots much advanced the credit of f  
reign Fables; and our Irish witnesses proved no small frien  
to French beggars. Nor is it a wonder, diverse well-meaning  
persons should peradventure be a little transported beyond the due  
measures of impartiality, in passing their censure upon Popish  
Guilt, both at home, and abroad; The very Name of Popery  
is so obnoxious to prejudice, that many without thoroughly exam



bring either its principles, or practices, judge all things credible, what is bad enough of it, and nothing probable that is said in its defence.

tho' yet verily I am apt to believe, the Protestant interest may often suffer Damage, by this precipitant way of proceeding. Men though in some things evil, may nevertheless in others, be falsely Persuaded; and methinks we should be cautious, not to give the Papists an occasion to say that the reformed Religion hath its chief support, from Imposture and Calumny; and that by frightful calumnies, and Fictions of Popish cruelties, we only seek to incite the Mobile to outrage; to encourage bloody Perjuries; to foment ambition, to abet violence; and drive on the Destruction of Innocent Persons. For my part, as I was always perswaded, a good cause needed not any sinister Machine or Artifice to promote its Interest; so was I resolv'd to give even the Devil his due: so could seeing I could neither search into the Hearts of the Papists; nor dive into the secret Thoughts of Dr. Oats, Mr. Dugdale, Mr. Prance &c. where alone the bottom of the English Plot led, I certainly be found: I determined to make inquiry into the French pretended Cruelties, which consisting of overt, publique acts, the certainty as to the Truth or Falshood of them, might easily be known. And herein I promised my self a kind of satisfaction, that the right Knowledge of these Cruelties might bring to be, as it were indirectly, to a right Knowledge also of the Plot; I had that a circumstantial Conjecture might rationally be made, of the one, by the other. For if the Malice, and Impudence of many seemingly honest Men, could possibly be such, as to concur in devising, telling, printing, and publishing downright Lies and Fables of the Rack, Tortures and Outrages, supposed to be openly acted (and the consequence not to be denied) by French Papists, in the Face of the whole world. It might well be, that the strange and monstrous Stories alledged against English Papists [of vast Armies, foreign Magazines (the Lord knows where, or from whence) numerous Patents, Letters, Bulls, & Briefs, bloody Massacres, execrable Treasons recommended as secrets, yet daily imparted to thousands of both Sexes, of all sorts, and conditions, for divers years together; not any the least appearance or footsteps of all which the Examiner came to light; attested only by a few, and those profligate

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wretches, of lost Consciences, and desperate Fortunes, allured by Gain, and encouraged by Indempnities, contradicting themselves, and perjuring each others, in their Evidence ] are nothing else, then groundless, (though fatal) Forgeries,

For this Reason I made a most seculous, and exact Scrutiny into the French Persecution. I sent Letters to several Friends in France, who I knew both could, and would give me true Information. I discoursed with several Persons of unquestionable credit, who had been upon the very place where these Tragedies were said to be acted. Besides, I was really ashamed of the King's Evidence (as they call them) against the Papists, the Infamy of their Lives, The Exorbitance, the Nonsense, the Inconsistency of their Oaths, The Severities used on their sole Testimony, the Reflections hereupon made by other Nations; gave me some trouble; and I almost wished for the Vindication of my Native Country, to find a solid Proof of any thing done by the Papists, in other places, might seem to counterpoize our late Transactions, and look like the sad Catastrophes practised by us, against them here; but I laboured in vain; the more I sought, the less I found of truth in these pretended dismal French Cruelties; nothing appeared to me, (abating the forementioned efforts) could give the least umbrage of ground for such rueful Stories.

Yet I would not (though well I might) rest here; I heard there had been a general Assembly of the Clergy of France, convened at Paris. I knew very well the said Clergy lay under no restraint which could hinder them from venting their malice, (if they had any) against Protestants; on the contrary, the rigours and cruelties which they should express, might seem the only means to ingratiate them into the Favour of the King and Pope (according to the usual Idea, and Character we have of both.) They had now a fit opportunity, (if their Principles led them to it) to establish, or promote sanguinary Laws, and retaliate the wrong done (as they conceive) to their fellow Members the Roman-Catholicks of England.

wherefore now, (thought I) now, if ever, is the time for us to find out the springhead and original of these French Persecutions. So then, I immediately sent to Paris for all the Resolutions made, and Directions given, by that Assembly in matters

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ating to Protestants. And in this I succeeded very fortunately ;  
for just as my Letters arrived, there were printed, and published  
by the express Authority, and Command of the King and Clergy,  
the Acts of the said general Assembly, concerning Religion.  
These Acts therefore coming to my hands, I not only read them  
for my own satisfaction, but have here rendred them into English,  
for the use of others, who not understanding the Latine and  
French Tongues, might yet have the same thoughts, and curi-  
osity with me.

If to the more literate, the Original seem, by this Translati-  
on, to have lost much of its Lustre, and Eloquence in point of  
style. It must be imputed, partly to my acknowledged Inability of  
doing better ; and partly also to the precise Exactness, and even  
ruricity I observed, in keeping close, not only to the substance, but  
the very words, and manner of expression, as near as I could  
bring our English to the Propriety of those Languages. Thus  
much for a preface ; now to the work.

To





# TO ALL THE

## Bishops in France

*The Assembly of the GALLICAN-CHURCH congregated  
at PARIS by Authority Royal  
GREETING.*

**W**Hat was long since by the *Fathers* in the first Council of *Arles*; well and wisely ordained, and accomplished; That the business, for the performing of which they chiefly convened, being compleated, they should then apply their minds to other things which they might understand to be advantagious to the good of the *Christian Republick*. The same also we, in the Name of the *Gallican-Church*; and and by Authority *Royal* congregated at *Paris*, have determined to practice, and in this to adhere to the footsteps of our *Ancestors*. Wherefore the affairs for which we judged it necessary to meet, being constituted, and transacted, we thought good that those things should be next procured, which might seem beneficial to the encrease and defence of the *Christian Name*. And because in these three heads, as solid foundations, are wholly contained the peace, and strength of the *Church*. *Faith, Manners, Discipline*; And in establishing of them, the *Fathers* of the Council of *Arles* placed their endeavors; We therefore to the same end, have bent all our study, that we might contribute our care and sollicitude in illustrating of *Faith*, regulating of *Manners*, and corroborating the force of sacred Discipline in *France*; least by any Contrivance hereafter, that triple Cord, by the firm and wonderful context of which the *Catholick* verity is consistent, may, by any one, be weakened or dissolved. And seeing amongst these: *Faith* is the chief; and nothing brings a greater help to the defence of it, then if by the light of Truth, *Hereses*, and by the Ardor of Charity, *Schisms*, be overcome; we esteemed it worthy our labour presently to set upon *Calvin's* heresy,

and to impugn it, as the main, and strongest fortress of *Schism*.  
 2 Cor. v. 14. In this truly, the *Charity* of *Christ* inclined, and *urged* us.  
 For when we beheld, not without a most sharp sense of grief,  
 there was of *one Church* of *Christ* by the *Schismatics* made  
*two*, contrary to what *Christ* himself taught by his Exam-  
 Ephes. 2. v. 14. ple, who of *Two* had made *One*; we begun wholly to burn  
 with desire of *Unity*; especially seeing every one of us was  
 daily more and more enflamed with these voices of *Christ*.  
 John 10. v. 16. Other sheep I have which are not of this fold, and them must I  
 bring; and there shall be made one fold, and one shepherd. More-  
 over, the life and manners of *Innocent* the 11th. Bishop of  
*Rome* excited us, which are so composed to the Form of the  
*Antient*, and more austere Discipline, that the Adversaries  
 of our Faith, ought not to refuse to agree with him in Judg-  
 ment, whose deeds they confess, if they will speak true, they  
 must wish to imitate. Lastly, *Lewis* the Great man his daily Me-  
 rits towards the Church, yea rather his wonders of Royal  
 Fortitude, and Christian piety hath stirred up, and augu-  
 mented our courage, who as many *Heretical* Cities as within  
 the Limits of *France*, he hath reduced to the *antient Faith*  
 of our Forefathers, so many unbloody Victories hath he  
 purchased to his Mother Church, a Son, as well in Birth, as  
 Virtue, the Greatest; his Brethren after a long divorce being  
 partly by entreaty, partly by good deeds, reconciled to the  
 common Parent of all. Moved by these Examples, and only  
 not conscious to our selves of negligence, in performing our  
*pastoral* Charge, we have at length applyed our selves to the  
 impugning of *Heresie*. But seeing we understood this War  
 to be such, as ought to be waged with the weapons of cha-  
 rity; to be managed in the sole Peace of *Christ* our Lord; we  
 determined not to use Threats; not to cast Terrors; not to  
 strive with Contumelies, but by Exhortations, Wishes,  
 Prayers, to invite our Adversaries, and bring them to con-  
 cord. For although we are not ignorant, it hath sometimes  
 happened that those who had refused to be drawn by the Le-  
 nity of Mercy, were compelled, as it were, by the whole  
 some Rigour of Charity; yet we thought it both more pro-  
 per, and agreeable to the Christian Society which is among

(11)  
 us, and to the Affection of our *Catholick Mother*, that those who have fled from the Bosome of *Apostolical Peace*, should by Paternal admonitions be recalled. And truly hitherto the unwilling, and above what what can be expressed, sorrowful *Church* of Christ by a severe, but yet legitimate Judgment had \* *disinherited, exauthorized, proscribed*, voluntary Exiles, as degenerate Sons, renegade Soldiers, rebellious Citizens; but now at last by our voice it speaks to the disinherited, the exauthorized, the proscribed; and lovingly solicits them who have already too long sustained the Punishment of a bitter \* *Exile*; and with a *Maternal* affection and desire treats with them of *correction*, of *Return*, of *Concord*, which if they would have retained, then when they departed from us, she, for her common Piety to all her Children, would never have *broken*. Wherefore we admonish and exhort, with all the weight of Charity inclining to the Reconciliation of *Peace*, that they return to us. We ask again and again, why they have departed? why they have forsaken *Catholick unity*? we give them to understand how easie it will be, the wound of *Schism* once healed, to cure the rest, which shall seem to want a Medicine. And we farther promise, if they will seriously grow wise again, they shall be received by us, even with some, as it were, inconvenience to our *Mother the Church*. And least peradventure they may take an occasion of flattering themselves, and their adherents, with a vain Hope of future Dissunion amongst us, for that there have lately risen some Differences between the *Roman* and *Gallican Church*, we thought fit to advertise them; first, That it is not about the *Doctrine of Faith*, which ever was one, and the same in both places; nor about the institutions of manners, which both *Churches* in each place will have most pure and refined; but about some *Matters of Discipline*, alterable by time, concerning which we contend with the *Ministers of the chief Bishop*, the Peace of fraternal Charity still remaining. Besides, things may be disputed by *Catholicks* against *Catholicks* without danger of harm, so it be done after a Christian way, and manner, within the Bowels of the *Church*, and not renting her Womb. And lastly this very

\* (viz.) By spiritual Excommunications Ecclesiastical Censures, &c.

\* Through schism.

dispute which we have undertaken, ought to be a Motive to them, of flying *Schism*, by our Example, and to us, of inveighing against the same. For by how much the more moderate and *amicable* our Contest shall be, with so much the more confidence may we reprove *Schismatics*, and denounce them guilty of breaking *Unity*, throughout the whole *Church*; Because seeing we are often, though unwillingly, brought to that exigence, that we must act, sometimes in making complaints to the *Roman Bishop*, sometimes in vindicating the *Rights* of the Kingdom, or *Priviledges* of our *Church*; we have hitherto comported our selves with that Moderation, Reverence, Religion, in debating, and deciding any matter; that we have not caused even the least suspicion of infringing Charity; much less have we afforded a place for deceit, or given Occasion for divorce. And this is the whole Model of our Design for recalling of *Schismatics* to *Concord*, and the same drawn according to the Pattern of the *Affrican Church*: For as those Fathers received from our *Ancestors* the means whereby they more easily overthrew the *Heresies* of old, growing up amongst them; so we by their Example, at this time reassume the means whereby we may defend our *Sanctions* against the *Hereticks* of these Days; which that it may be perfected, according to our, as well as your desire, we again and again beseech you, and for that Ardor of Charity wherewith, together with us, you are enflamed towards the *Church* of Christ, we expect you will, as soon as you shall receive these Letters, and a Copy of this *Admonition to Schismatics*, take care immediately to have it notified to all and singular the *Consistories* of *Calvins* Sect, which are any where in your *Diocesses*; and publick Fasts, Almshouses, Supplications, being appointed, you will furthermore ordain Catechizings, Sermons, Exhortations, pacifick Discourses, and other things of this sort, proper for uniting the differences of minds. And thus we hope it will be effected, that God by his infinite Goodness assisting our *Counsels* for the Peace and Reconciliation of the whole Christian world, there may at length be made, as formerly, *one fold, and one shepherd*.

As in the next  
Page,

Given



Given at *Paris* in the General Assembly of the Gallican  
Clergy the First of July 1682.

*Franciscus Archiepiscopus Parisiensis Praeses.*

By the Command of the most Illustrious and most Reverend  
Arch-Bishops, Bishops, and whole Ecclesiastical Synod in  
the General Assembly of the Gallican Clergy congregated at  
*Paris*.

*Courcier Theol.*

*Maneroix Canonici*

*Eccl. Paris à secretis.*

*Rhemensis à secretis.*

The

The GALLICAN-CHURCH by the Kings Authority  
 congregated at PARIS. To the BRETHREN  
 of CALVINS Departure,  
 wisteth  
 CORRECTION, RETURN, CONCORD.

**T**He Universal Church of Christ, ( Brethren, ) continually lament, and with most intense grief  
 Parent full of *holy*, and sincere Piety, beholds  
 by a Voluntary divorce abstracted from her Womb, from  
 her Breasts, from her Bosome, and still wandering  
 14. 49. V. 15. Wilderness. For can a Mother forget the Children of  
 Womb, or the Church not remember her Charity toward  
 you, unmindful though you are, yet still her Children, who  
 the contagion of Error, from Catholick verity, and the Te  
 pest of Calvins defection, hath drawn from the Sanctity  
 the antient Faith, and torn from the Head of Christ  
 Unity.

Hence it is Brethren, that she groaneth, and as well m  
 Lam. 2. V. 11. heavily, as lovingly, complaineth of her divided Bowels.  
 She seeketh her lost Children: She calleth as a Partridge;  
 Math. 23. V. is busie to gather as an Hen; She provoketh to fly as an Eagle  
 37. And anxious with maternal Pangs, she labours, O little Ch  
 Deut. 32. V. dren, to bring you forth again, till truly, and Catholick  
 11. Christ may be reformed in you.

We then the whole Gallican Clergy whom the Holy-Ghost  
 hath placed to govern the Church, in which you were born  
 and who, by an uninterrupted Inheritance, hold the same  
 Faith, and the same Chair which the holy Bishops held, who  
 brought the Christian Religion into France, do summon you  
 and in virtue of the Embassage which for Christ we exercise  
 (as God exhorting by us,) we enquire of you, why you have  
 made a Schism:

For verily as your Affairs stand, whether you will or no  
 you are our Brethren, whom formerly one Father of us  
 who is Heaven had received into the Adoption of Sons, and  
 whom one Mother the Church, had brought up unto the

of an eternal *Heritage*. Yea even he himself who first  
 pitched you not to obey the Gospel of Truth; The Ringleader *Gall. 3.V.1;*  
 your Profession, did he not formerly live with us a Brother *Psal. 55. V.*  
 one mind? did he not converse in the same House? did he not *13. &c.*  
 the same spiritual Meat? did he not practise the mutual *1 Cor. 10. V. 3;*  
 offices of Christian fraternity with us; Excuse if you can, to  
 your Father, to your Mother, to your Brethren, the infamy of so  
 malicious, so abrupt, and precipitate a flight. The dividing of  
 Christ the Rescinding the Sacraments of Christ, the impious  
 wars against the Members of Christ, the criminating the  
 house of Christ, the denying the Promises of Christ, excuse,  
 if you can; And because you are not able, confess  
 of our selves condemned by the Oracle of the Scripture. The evil  
 man calleth himself just, but his departure he doth not wash off.  
 Why therefore brethren, have you not, with the whole  
 world, remained in the stock? why have you, together  
 with the Altars, violated the Vows, and desires of the Faith-  
 ful? why have you cutt off the way to Mediation; There  
 as the \*Ascent to God; why have you laboured to take away,  
 by a sacrilegious Hand, to withdraw the Ladder from  
 the Stone, least after the accustomed manner Prayer might  
 be made to God? The other Sectarys hitherto had attempted,  
 either to subvert the Altar of Christ, but to erect their own  
 (such as it was) against the same Altar. You, that there  
 might be no more a Christian Sacrifice, have dared, by a  
 wickedness unheard off, till these times, to pull down the  
 Altars of the Lord of Hosts, wherein Christ the Sparrow had  
 chosen himself a Dwelling-place, and the Turtle the Church a  
 nest to herself, where she might place her young ones.  
 But these last, and whatever afterwards ensued, either of  
 outrage against the Church, or of Errour against the antient  
 belief, was an effect of Schismatical Fury. We desire it may  
 be attributed, not so much to your will, as to the genius of  
 schism. This one thing we particularly expostulate with  
 you; this we incessantly demand of you; why have you  
 made a Schism? Unless you shall answer to this, whatsoever  
 you say, or write in other things, your Talk is superfluous.

Apud S. Au-  
 gust: Lib. 1:  
 contr. Crescon:  
 cap. 66.

The Sacrifice  
 of Mals.

Gen. 28. V. 12.

Psal. 84 V. 3:

1 Cor. 1. V. 10

Nor do we doubt but against these things, you will that old, and wonted Plea of all *Schismatics*; Having lea by Experience, it is no wise possible to shake the Doctr of our *Faith*, you make it your Business to carp at the *Manners* of all those amongst us, with whom pious Men, and Lovers of exact Discipline, have esteemed it neither con- nant to Fame, nor safe in Conscience, to converse.

Are these then the things, Brethren, for which the *Unity of Christ* is rent asunder by you? Fraternal *Inheritance* fla- dered? the Virtue, and truth of the *Sacraments* of the Church divided? See how much you have erred from the *Gospel*. These things which you object, and which were by much either fewer, and less important, or peradventure unknown or indeed not all; had they been true, and manifest, and worse, yet Christians ought to spare *Cockle* of this sort, for the *wheat's* sake; to witt, because the Vices of *Evil Men* are to be tolerated for the society of the good. *Moses* endured so many thousands of men murmuring against God. *Samuel* endured the Sons of *Hely*, and his own, wickedly acting. *Christ* our Lord himself, endured *Judas*; and the *Devil*, and the *Thief*, and him that sold him. The *Apostles* endured false Brethren, false *Apostles*, who resisted them and the Doctrine; Lastly *Paul* not seeking his own, but the things of *Jes Christ*, conversed with an exceeding patience among men that sought their own, and not the things of *Jes Christ*. Yet you, beloved Brethren, not only have not endured the Church your Mother, the Spouse of Christ, but have rent but have torn, but have violated her *Unity*. And that you might rend, that you might tear, that you might violate, you have laid the Blemishes of private Men, the charge of her, whom *Christ* washed by the Laver of water in the word of life, that he might present her to himself, glorious not having spot or wrinkle or any such thing.

What remains now Brethren but that for your sakes you obey the Council of the Holy-Ghost. Blessed are the Peace makers, for they shall be called the Sons of God. And that by the Bowels of *Mercy* which you have hitherto rent; By the Womb of your Mother the Church, which you have torn

Exod. 16.  
V. 7, &c.

1 Sam. 3 &c.

2 Cor. 11. V.  
13.

2 Cor. 12. V.  
14.

Phil. 2. V. 21.

Ephef. 5. V. 26.

Matth. 5, V. 9.



By the *Charity* of Brother-hood, which you have so often violated; By the *Sacraments* of God which you have contemned; By the *Altars* of God which you have demolished; By whatever *Holy*, and *Divine*, is worshipped either in Heaven, or in Earth; we exhort you with fraternal minds, to Correction, to Return, to Concord. Yea verily, what now remains, but that forgetful of *Schism*, and mindful of *plenty*, Luke 15. V. 17. &c. you return home, where so many *hired Servants* abound with *Bread*, whilst now wandring in an arid and desert Land, you gather not, so much as *crums* even to sustain your spiritual *Famine*? why do you demurr? why do you resist? What then! do you blush at the Name of *Sons*, amongst whom the first born *Lewis* daily erects new *Trophys* to the Church, the best Mother? *Lewis* in this thing alone through your obstinacy, *not happy enough*. That although he daily establish many things religiously and piously for Defence of the *Christian Name*, yet he see's some of his own *Subjects*, who have wilfully faln from their Countreys worship, and apostatized to strange rites, Renegadoes of Religion, and Deserters of the antient Warfair, still persisting in their contracted Error.

This most *Christian Prince*, who in our hearing, lately said, he desired with so much earnestness, the dispersed and faln parts, might be recalled to the Unity of the *Church*, that he should esteem it glorious to deserve the same, even with the *effusion* of his *Royal Blood*, and the very loss of that most redoubted *Arm* wherewith he hath happily accomplished so many Wars. Will you then Brethren; To a Prince most *august*, to your King, To the *Vanquisher* of many, and most potent Enemies, to the *Conquerer* of most strong Cittys, To the *Subduer* of mighty Provinces, To one renowned in all kind of *Triumphs*, Envy that *Palm* which he prefers before all the rest.

But, Brethren, whilst we thus speak to you, and exhort to thoughts of *Peace*, do not say; Seek us not. For this, *Iniquity* suggests, by which we are divided, not *Charity* by which we are Christians. Remember we are so commanded by the Prophet from the Spirit of *Truth*, and *Peace*, that

*Iſa. 65. V. 2.* we do not deſiſt to tell them who *deny* they are our Brethren,  
*You are our Brethren.*

Now what time more opportune, can be offered unto us, of recalling you to the *Roman Communion*, then when *Junocent* the Biſhop Govern's the *Roman Church* whoſe Life, and Manners regulated according to the Form of antient, and exact Diſcipline, exhibit a perfect *Patern* of Sanctity to the Chriſtian World? That to adjoyne your ſelves to him ſo worthy a *Profeſſor* of all virtue, will be in you a grand work of virtue, redounding as well to ſafety, as glory.

Wherefore you, who need a Phyſitian, the *Members*, and truly noble Members of Chriſt, redeemed with the ſame Price, but by the wicked Fraud of the Common Enemy of us all, divorced from the *Head* and *Body* of the Church, ſuffer your ſelves for the immortal God's ſake, to be healed; Admit the addreſs of our *Admonition*, yea, we may confidently ſay ( ſuch is our Benignity and Compaſſion towards you ) of our *Supplication*, and at length brotherly accept this occaſion offered by us, with fraternal Charity; That ſo at laſt, by the help of our Lord, the darkneſs of dull *Error* being diſſipated,

*2 Cor. 4. V. 6.* the *Light of divine Truth*, may farther daily ſhine out. Do not commit, that for ſuſpicions raſhly entertained by you againſt our *Faith*, the weak, and ignorant Part of *Chriſt's flock* moſt miſerably periſh. Think it not unſeemly to lay open your Diſeaſe to the *Phyſitian*: Give way to penance and remedy. Finally, account it a chief and only glorious thing eſpecially for Chriſtian men to be Suppliants to *God*.

Which if, we exhorting, you reſuſe with a *Pertinaceous* mind to perform; If you will neither be won by *Prayers*, nor ſoftened by *Charity*; nor drawn by *Admonitions* to concord

*Iſa. 33. V. 7.* The *Angels of Peace* will indeed bitterly weep; yet we ſhall not forthwith ( as juſtly might be done towards too obſtinate Perſons ) leave you to your ſelves; But through *Hedges* and

*Luk. 13. V. 23* *Bryers* we will not ceaſe to ſeek the *ſheep* of Chriſt; And when we have done all for which your minds ought to be

*Matth. 10. V. 13* reconciled unto us, at length our *Peace*, you rejecting

*Eze. 3. V. 12.* ( ſo lovingly, ſo ſincerely offered ) will return to us; Nor will *God* farther require your *Souls* at our *Hands*; And as this you

last Error will be worse than the former, so shall your last Punishments be also worse. But we hope, Brethren, better things and more agreeable to Salvation. *Mat. 27. V. 64 Chap. 12. V. 48*

Given at *Paris* in the General Assembly of the Gallican Clergy. *Cal. July An. 1682.*

Signed by 8. Arch-Bishops, 26. Bishops, and other Prelates and Divines convened in the same Assembly.

## MEMOIRES

Containing the different Methods which may very profitably be us'd for the Conversion of those who profess the pretended Reformed RELIGION.

1. Method.

**T**He first Method is that which Cardinal Richlieu made use of to reduce by way of dispute, or conference those of the pretended reformed Religion, and to oblige them to reunite themselves to the Church.

This Method is to regain them by their own Decree of the Synod of Charenton --- 1631. By which they receive to their Communion those of the Confession of Ausbourg who hold the Real Presence of Christs Body in the Eucharist, and many other Articles, much different from the Confession of Faith of the pretended Reformed: Whereupon the Minister Daillie saith, in his Apology, that if the Church of Rome held no other Error, than this, they should have no sufficient Subject of separating from it.

But it is certain that all the other Points of our Belief which are in controversie, are not more important, nor more hard to believe than this, which hath always been esteemed by themselves one of the Principal Grounds of their separation, and that at which the People take greatest offence. For that which Daillie, to elude the force of this instance, saith, that the Lutherans admit not the Adoration of Jesus Christ in the Eucharist, is altogether unreasonable, since Calvin himself here reprehendeth the Lutherans, And is obliged to acknowledge that Adoration is a necessary sequel of the Real Presence, which is more strange, saith he, then to place him in Bread, and not to Adore him there? And if Jesus Christ be in the Bread, 'tis then under the Bread he ought to be adored.

Calvin de vera participatione corporis Christi in cæna.

Seing then according to the Calvinists in that Synod, the Fundamentals of Salvation are not destroyed in believing the Real Presence, and other points of their Confession Faith which are in dispute with them. This Cardinal would convince them, that it is unjust, they should separate themselves from the Communion of the Roman Church, in which according to their own Principles they may be sav'd.



By a like suitable reasoning it is, That the Fathers of *Africa* convinc'd the *Donatists*, and *Primianists*, that they most unjustly separated from the *Catholick Church* which communicated with *Cecilian*, seing they had made a Decree of Union with the *Maximianists*, whom they had formerly condemned. It was at the Council of *Carthage* held under *Anastasius*; That the Fathers us'd this way of arguing in regard of those *Hereticks*: And the 36. Canon made it appear to them, if they would but never so little have open'd their Eyes to the divine light, that they as unjustly divorc'd themselves from the Unity of the *Church*, as the *Maximianists* according to them, separated from their Communion.

2. The second *Method* is to suggest to them, what the Right of Nature dictate's, and what they themselves allow, that in matters whereon depends *Salvation*, which is the only thing necessary; we ought always to take the safest course; but it is evident by the Decree of the Synod of *Charenton*, that, according to them, it is indifferent to believe, or not believe the *Real Presence*: According to us it is necessary to believe it; Therefore it is safest to believe it; And in case they would divest themselves of their prejudices, they would follow this course. And so also in all the other Articles controverted. For according to the Minister *Mestrezat*, in his Treatise of the Scripture; Points necessary to Salvation are only those, which are so clear in Scripture, that none can doubt of them, as are the *Articles* of the *Creed*. If there be any thing obscure (saith he) I maintain that it is not within the Degree of Necessity; and that without it one may be a very good Christian and have Faith, Hope, and Charity.

But it is evident that the Articles in Question, which they maintain against us, are not so clearly express'd in Scripture, as that none can doubt of them, seing we have good grounds to maintain they are not there at all. One may therefore according to themselves, disbelieve the said Articles without incurring the hazard of *Salvation*; we say it is necessary under pain of *Damnation* to believe those Articles which are opposite to them. They must then submit herein, if they will take the safest course.

Con. Carth.  
sub Anast. Can.  
36. Juxta collectionem Can.  
Concilii vulgo  
dicti African.  
et 69. in Grec.  
Cod. African.  
Can.

2. Method.

Mestrezat.

The 3d Method.

The third *Method* is amicably to confer with them, shewing them our Articles out of Scripture, and Tradition as the *Fathers* of the primitive times, understood the one and the other, without recourse to arguments, and consequences drawn by Syllogisms, as did Cardinal *Bellarmin* and *Du Perron*, *Gretser*, and other controvertists; a thing which ordinarily begets disputes which will never have an end. This was the Method by which they proceeded in General Councils, and which St. *Austin* observed against *Julian* to prove original Sin: *To the end* (saith he) *I may subvert thy Machines and Artifices, by the Sentiments of those Bishops who with much Renown have interpreted the Scriptures.* After which he citeth Passages of Scripture, as they were understood by St. *Ambrose*, St. *Cyprian*, St. *Gregory Nazianzen*, and others.

The 4th Method.

The fourth *Method* is, to evince, that the Ministers never do this same, nor shew in the Scripture any of the Articles controverted: And this is most true, for example they will never produce any one formal *Text* which saith that original Sin, as to the Guilt, remains still after Baptism. That we receive the Body of *Jesus Christ* only by *Faith*; That after Consecration it is still Bread: That there is no Purgatory; That we merit nothing by our good works: And may be added, that of all the passages which they set down in the margin of their confession of *Faith*; There is not much as one, which avers either in expresse or equivalent terms, or in the same sense, the thing which they would have believed. This is the Method of Monsieur *Veron*, who he took from St. *Austin*, who saith to the Manichæes, *Shew me that this is in the Scripture*: And in another place, *Shew me that this is to be found in the holy Scripture.* They may therefore confidently assert, that, they can neither prove any of their Articles contested, nor oppugn any ours, by *Scripture*, either in expresse terms, or by consequences sufficient to make their Doctrine be received as *Faith*, and ours rejected as an *Error*.

Contra Epist.  
Fundamenti  
Lib. de Unit.  
Ecclesiæ Cap.  
13.

The 5th Method.

The fifth is a *Method* pacifick, and without dispute grounded on the Synod of *Dort*, which all the pretended reform

reformed Churches of *France*, have received, and which hath  
 defined by the holy Scripture, that, when their is a contest  
 concerning any Article controverted between two Parties,  
 who are of the *true Church*; they ought to refer themselves  
 to the Judgment of it, under penalty to him, who therein  
 refuseth submission, of being guilty of *Schism*, and *Heresie*.  
 But now recurring to the time when the Dispute about some  
 Article; For example concerning the *Real Presence*, first  
 begun, the two contesting Parties who were the Ancestors  
 of those of the pretended reformed Religion, and of us, were  
 both of the same *Church*, which was the *true*, because it  
 was the *only one*, before the separation, which was not as  
 yet made; Their *Ancestors* therefore who would not submit  
 to its Judgment, and who did not separate from it but be-  
 cause it condemned their *Tenents*, were *Schismatics* and  
*Heretics*; and so by consequence are these also, because  
 they follow their Sentiments: To which they can answer  
 nothing, but what might have been answered by all *Here-*  
*ticks* who have been condemned in all Ages. This Method  
 is made good, as to all its parts, in the small Treatise compo-  
 sed for that End.

The sixth *Method*, is to shew them, that the *Roman Church*, The 6th. Method.  
 or that which throughout the Earth acknowledgeth the  
*Pope* or Bishop of *Rome*, Successor of *St. Peter* for Head, is  
 the true *Church*, because there is none but that which hath  
 the unquestionable mark of it (*viz.*) A *visible continuance*  
 without interruption from *Christ's* time, to this present  
 day. This is a Method common to all Catholics, and is  
 very well and briefly explain'd in the little Treatise of the  
*true Church*, annexed to that of the *pacifick Method*. 'Tis the  
 same which *St. Austin* frequently make's use of against the  
*Donatists*, and chiefly in his Book of the *Unity of the Church*, From 151 to 174.  
 and in his Epistles, whereof the prime passages, relating to  
 this Subject are alledged by Monsieur Arch-Bishop of  
*Roan*, in the first Book of his Apology *De l'Evangile* where  
 he excellently treats of this matter.

To this *Method* may be added the *Maximes* of which *Ter-*  
*ullian*, serveth himself in his Treatise of *Prescriptions* against  
 Here



Hereticks and *Vincentius Lyrinensis* in his Advertisement. It may suffice here to advertise, that those two Treatises are enough to any one, that will read them without Prejudice, rightly to discern the true Church of Jesus Christ, from Societies which would usurp that Name.

The 7th. Method.

The seventh Method is to let them see, that those who first pretended to reform the Church in which they were with us, had not, nor could have, any Mission, neither ordinary, nor extraordinary, to convey to us another Doctrine than what was there taught, and by consequence none were obliged to believe them, seeing they had not any Authority to preach as they did. *How shall they preach unless they are sent?* This is the usual Method which puts the Ministers under a necessity to prove their Mission. A thing they will never be able to do. This cuts off all disputes, and is also one of the Methods of Monsieur the Cardinal de Richelieu.

The 8th. Method.

The eighth Method is to tell them; You do not know that such, and such a Book of Scripture, is the word of God, otherwise than by the Church, wherein you were before your Schism: You cannot then likewise know which is the true sense of controverted passages, otherwise then by the same Church which delivers it to us. This is the Method of St. Austin in many places: In his Book *de Utilit. Credend.* throughout; And in his Book *Contra Epistolam Fundament.* where he saith, *I would not believe the Gospel, unless the Authority of the Church obliged me to it*, this Method is handsomely laid open in the Treatise of the true word of God annexed to the pacifick Method.

The 9th. Method.

The ninth Method is to shew them, that the Church, where in they were before their separation from it, being the only One, because it was the only One, they could not reform in its Doctrine, so as to frame another; for then it must have fallen into Error, and consequently the Gates of Hell must have prevail'd against it, which is directly opposite to the promise of Jesus Christ which cannot fail: *The Gate of Hell shall never prevail against it.*

Math. 16. v. 18

The 10th Method.

The tenth Method is that of Monsieur the Bishop of Aux formerly Bishop of Condom, in his Book entitled,



composition of the Doctrin of the Catholick Church: Whereby distinguishing in every Article that which is precisely of *Prescription*, from that which is not so; He makes it appear, There is nothing in our Belief which may stagger a rational Judgment, unless by taking for our Belief the *Abuse* of some particulars, which we condemn, or some *Errors*, which they most falsely impute to us, or the *Explications* of some *Doctrines* which are neither received, nor authorized by the Church.

This method is drawn from St. *Hilary* in his Book of Synods: Page 394 and we see us (saith he) jointly condemn vitious interpretations, but 396.

nor us not destroy the certainty of Faith: The word *substantial* they say be ill understood, let us determine how it may be well understood: we may settle amongst our selves the true State of Faith, new so, as what hath been well establish'd may not be abolished; of and false conceptions may be retrenched.

The eleventh Method is taken from general arguments, The 11th. Method. which Divines call *motives of credibility*. It is of *Tertullian*, ibid. and his book of *prescriptions*, and of St. *Austin*, who reckens Cont. Ep. Fund. Cap 4. and 5. to the motives which kept him in the Catholick Church,

The twelfth Method most brief, and most easie, is to press The 12th. Method. by them with this Dilemma. Before *Wicleff*, *Luther*, and *Calvin* ibid.

method, and as much may be said of the *Waldenses* who were in the Twelfth Century: The Church of those of the pretended reformed Religion was in a small Number of the Faithful, if it was not at all. If it was not at all, then is it a false one, because it was not perpetual as the true Church ought to be, according to the promise of *Jesus Christ*. The forces of Hell

shall not prevail against it; I am with you even to the end of the world. If their Church was; It must, according to them- Math. 16 v. 18 Chap. 28. v. 30

selves, have been corrupted, and impious; Seing they cannot point out to us, this small Number of their pretended faithful, who before their Reformers, had condemned, as they do now, the Assemblys of the Papacy as that from whence Superstitions and Idolatry gained vogue. They comported themselves at least outwardly as others; So then, their Church made up of this little unknown Flock, was not Holy,

or consequently the true Church.

The 31 Article of their Confession of Faith.

The. 13th.  
Method.

Matth. 13. v. 35.

Verse 28.

Verse 41.

Verse 29.

The thirteenth Method is drawn from the quality *Schism*, which ought never to be made, for any reason whatever can be alledg'd: For according to the Ministers themselves, nothing else can be produced but *Error*, which they pretend to be crept into the Church, from which they separated themselves by *Schism*; But those who were there, as well as they, before their Separation, did firmly maintain, as we do still maintain, this day, that those, are not *Errors*, but *Verity's*; And it is certain that of these so different Sentiments, the one is true Doctrine, the other *Error*, and falshood: consequently the one good Grain, the other *Tares*: But it belongs not to particular persons, to Root up by their private Authority, what they pretend to be *Tares*. There is no other but God, who is the true Father of the Family, who has this Authority, and who can communicate it to others. It is he who appoints his Reapers, namely the Pope and Bishops who are represented by the Angels, to separate the Darnel from the good Grain; and to Root up the one, without touching the other, at the time of Harvest, that is to say, by a Council, or by common consent of the whole Church. And in that Case there is no need of a Council: *where thou that we go and pluck them up? Do not so, for fear lest you root up the wheat together with the Cockle, suffer both the one, and the other to grow till the Harvest*; we ought therefore never to separate our selves under what pretence ever it may be, but must tolerate that which we believe to be an abuse and Error, and expect till the Church pluck up the *Tares*.

Epl. 162.

This also is one of St. Austins Methods, in his Treatise against the Donatists, where he sheweth, by the Examples of Moses, Aaron, Samuel, David, Isaiah, Jerem and of St. Paul who himself tolerated the false Apostles that none should ever separate from their Brethren before the solemn condemnation of the Church. Thereupon he says that The Donatists were intolerably wicked, For having made a Schism; For having erected Altar against Altar; For the having separated themselves from the Heritage of Jesus Christ

(pre

read throughout the whole Earth, according to the promise  
 which he made unto it. He adds, That if they think this  
 small matter they need only see what the Scripture  
 teacheth us herein by the Examples there shewn of the  
 punishment of so great a Crime; For saith he, *They who* Ibidem.  
*made the Idol of the golden Calf were punish'd only by the*  
*word;* But *they who made the Schism were swallowed up by*  
*the Earth;* By this diversity of chastisements, one may know  
 that Schism is a greater Crime than Idolatry.

See hereupon the Epistle--- 171. where in the Person of  
 the Church he exhorts the *Donatists* to renounce their  
 unhappy Schism; Amongst other things there he hath these  
 elegant sayings: *why will you tear the Garments of our Lord?*  
*and why will you not, with the rest of the world, leave en-*  
*hance, this Coat of Charity, which is but of one sole texture,*  
*and which his very Persecutors would not rend?* And a little  
 after. *You feign before the time of harvest to eschew the*  
*cockle which is mingled (by what you say) with you;* because  
*that is your selves that are this Cockle.* For if you were the  
 good grain, you would suffer the being mixt with Tares and would  
 not separate your selves from the wheat of Jesus Christ.

There needs here no more than to change the word *Do-*  
*natists* into that of *Calvinists*, a thing which shews how far  
 the Church hath always been, and always ought to be, ac-  
 knowledg'd for infallible, seing we must give place to its  
 Decisions, And that the Fathers have so firmly asserted, we  
 ought never to depart from her bosome, and that we are  
 so much the more oblig'd to remain united to her, for that  
 she never refuseth to give ear to the complaints of her  
 Children.

To confirm the precedent Method with a fourteenth, we The 14th.  
 may demand of the *Calvinists*, as to all our Articles, what Method.  
 St. Austin demanded of the *Donatists*, when the Church  
 reconcil'd penitent Hereticks without rebaptising them.  
 For example, It may be demanded of them, when Jesus Christ  
 was adored in the holy Eucharist before the Schism, was the  
 Church then the true Church, or was it no longer so? If it  
 was; then none ought to have separated from it, for a

Anstia Lib. 3.  
de Bapt. Cont.  
Don. Cap. 2.

practice which it authorized. If it was no longer so; From whence departed Calvin? what soyl put forth this Sprig? From what Sea cast him on our Coast? From what Heaven did he himself fall upon Earth? From whence came these Reformers? Of whom received they their Doctrin, and Authority to Preach? Let those who have followed them look well, where they are, seeing they can arise no higher then to these People, to find their Original: As for us, we are secure in the Communion of that Church, in which is now practis'd universally throughout, that which also was every where done, before Agrippinus and Cyprian. Then he adds these elegant words, which are decisive. In the mean while neither Agrippinus nor Cyprian, nor those who followed them, though they were all of an opinion contrary to that of others, did seperate from them, but remained with their Dissenters in the Communion and unity of the same Church. That is to say, expecting till she decided their differences.

*Ibidem.*

Afterwards repeating in few words, what he had said, he conclude's. If then the Church perish'd, for having taught that the Baptism of Hereticks was good, they could not shew their original of their Communion; but if the true Church subsisted, they could not justify their seperation, and Schism which they made. As much may be said against the Waldenses, the Lutherans, the Calvinists, and other Hereticks; who can derive themselves no higher, than from Waldo, Luther, Calvin and their other Ringleaders. This method of St. Austin is excellent.

If our pretended reform'd Brethren will defend themselves, saying, as in effect, they do in all their Books, that it is not they, that have made the seperation, but rather, it came from us, and that it is we who, have cutt them off from our Communion; We must answer, That there are two sorts of seperation, the one which is criminal, the other which is lawful: In the first, One seperates himself from his Pastor, by a manifest Dissobedience. In the second, the Pastor seperateth from the Flock, him who making a band apart, refuseth to submit himself to the Orders of the Church; The one is a Fault, the other a Punishment:

the



one is a voluntary *Departure* the other an *Abscision* by  
 sentence; So the Judge pronounceth *Condemnation* a-  
 gainst him, who hath taken away from himself, his  
 Own Life.

The proof of these two different separations may be  
 found in the thirty eighth letter of St. *Cyprian*, where he  
 speaks of one called *Augendus*, who had betaken himself  
 to the party of *Felicissimus* the Deacon; and it appeared  
 that this great Saint had suspended, and excommunicated  
 him, for having subtracted himself from his obedience,  
 and engaged others in the same separation; *Let him who*  
*verall follow his opinions, and faction, learn, That he shall have no*  
*communication with us,* for his having voluntarily separated  
 himself from the Church. He saith the same thing of *Novati-  
 anus* in his seventy sixth Epistle, and of those who had fol-  
 lowed him in his Revolt; *For that rending the Church by*  
*their Rebellion, and breaking the Peace, and Vnity of Jesus*  
*Christ, they were forced to Authorize their particular Do-*  
*ctrine; To be independent; and to usurp a power of baptizing,*  
*instead of offering the Sacrifice.*

This Distinction is clearly expressed in the fourth Ar-  
 ticle of the Council of *Calcedon*, where those two an-  
 cient Canons of the Council of *Antioch*, taken out of the  
 writings of the *Apostles*, are rehearsed, the first concerning  
 those who were separated, the second concerning those  
 who voluntarily separated themselves; The Greek ex-  
 presseth it. *Πεισθησάντων ἀποσχιστάων.*

her,  
 it is belived, it would be to the purpose here to tran-  
 scribe these two Canons; which are, as it were the fun-  
 damental Laws of the practice of the Church in regard to  
 self-secticks, and Schismaticks, whom she casts out of her  
 communion, and who separate themselves from her. These  
 canons are the fourth and fifth of the Council of *Anti-*  
*och*, and the twenty seventh and thirtyeth of the *Apostolick*  
*Constitution*. And our pretended reformed, cannot reject their  
 the

Con. Calced.  
 Article 4. 12  
 Can. 83.

Si quis Episco-  
 pus à synodo  
 depositus, aut  
 Presbyter, aut  
 Diaconus aut  
 omnino qui est  
 sub Regula à  
 proprio Epis-  
 copo, ausus fu-  
 erit amplius  
 aliquid sacri

Ministri ge-  
rere, five Epif-  
copus juxta su-  
periores, con-  
suetudinem,  
five Presbi-

Authority, seeing they keep amongst them the same Discipline, when any particular Persons, either Ministers or others of their Communion, will not submit to the Decisions of their Synods.

Sed & omnes qui ei communicant ejiciantur ex Ecclesia; Et maxime si postquam cognoverint sententiam in praedictos latam, eis communicare ausi fuerint. Can. 84. de qui seipso separent. Si quis Presbiter aut Diaconus contempto proprio Episcopo, se ab Ecclesia gregaverit, ac seorsum congregationem habuerit, & Altare constituerit; Si communione Episcopo non acquieverit, nec consensere, vel obedire voluerit, semel & iterum, ac tertiam, vocanti, & omnino deponatur, nec ultra remedium consequi, nec proprium honorem recipere possit. Quod si perseveraverit tumultum & Ecclesiam perturbare, per potestatem externam tanquam seditiosus corrigatur.

These two Canons were read and reported in the fourth Act of the Council of *Calcedon* in the case of two Monks, *Carozius*, and *Dorotheus*, who made a *Schism*, and adhering to *Eutyches*, separated themselves from the Church, as *Luther*, and *Calvin* and those that have followed them, are separated from it, in these later times.

The 15th;  
Method.

To all these precedent *Methods*, may be added a fifteen in making known to our pretended Reformed, that their confession of Faith, in their Catechisms, in the Articles of Discipline, in the Resolutions of their Synods and in the Books of their chief Ministers, who have written upon Controversy's, are found several Articles from whence arguments may be drawn, to prove against them by their own confession, the truth of our belief. For Example their Discipline allows the *Communion under one kind* to those who cannot drink Wine; from whence may be concluded, that Communion under both kinds is not a necessary Article, and that they are to blame, who alledg it, as a lawful ground of their Separation.

The Minister *Daille*, and many others confess that the time of St. *Gregory Nazianzen*, of St. *Chrysostom* and of St. *Jerome*, the *Invocation of Saints* was in use in the Church, as also the *Veneration* which we render to *Reliques*. *John Forbese* adds, that Tradition is Uniform in the Church concerning *Prayer for the Dead*: And because he denies that the Books of the *Maccabees* are canonically

faith, that the Scripture speaks nothing of it. But without entering into that difficulty which regards the books of the *Maccabees* ( wherein they have no more reason than in the rest ) It is easy to conclude from their own Principles, that it was no wise allowable for them to operate on account of Points which are established, according to themselves, by so considerable an *Authority*, and by so constant an Accord of all *Ages*.

Finally, who may solidly impugn these *Novellists*, by the contradiction of their tenents of Faith; In shewing the changes which they have made from the Confession in the *Ausburg*, as also by all the different *Professions of Faith*, which they have received, and authoriz'd since that time; as a thing which maketh appear, that their Faith being doubtful, and wavering, It could not have the character of a *Divine Revelation*, which ought to be certain, and constant. *There is nothing but Faith, which will suffer no Reformation.* *Tertullian* served himself of this argument in most of his Books; and *St. Hillary*, most excellently applied it against the *Emperor Constance* on the occasion of the new *Creeeds* which the *Arrians* publish'd every day, changing continually their Faith, whilst the *Catholic Church* remained firm, in that of *Nice*.

We may yet make use of one *Method* more which consists in shewing the conformity of the *Roman Church* with the *Greek Church*, in the chief *Articles of Faith* debated between us, and the pretending Reformed; and also with those *Societys* which are separated from the *Church* by *Errors* which our pretended reformed condemn with her, as the *Nestorians* and the *Eutychians*.

To these *Methods* we must add particular conferences, and writings, Sermons, and Missions; and apply all these means in the Spirit of Charity, without sharpness, and above all, without injuries, being mindful of that lovely saying of *St. Austin*, *I do not abuse those against whom I dispute, thereby to get an advantage over them: I only seek to convince them, and save them.* And of the Canon of the Council of *Africa*, which requires. That although the Do-

*Regula quidem fidei una omnino est sola immobilis, & irreformabilis. Cetera jam disciplina, & conversatio, admittunt novitatem correctionis. Tertull. de virginib. veland. c. 1. adversus Marc. l. 1. c. 21.*

*Lib. 3. Contr. Lit. Petr. Cap. 1.*

*Donatists* were cutt off from the Church of our Lord by  
 their *Schism*, nevertheless they should be sweetly treated  
 withal, To the end that correcting them with *Mildness*  
 as the Apostle saith; God may grant them the grace of  
 Repentance to know the truth, and to withdraw them  
 selves from the Snares of the Devil, of whom they are  
 Captives.

1 Cor. 4. V. 21



And I hope to contribute to the Success of this Design. And I hope to be assisted by my Subjects, who are so ready to follow the Example of their King. I am, Sir, Your most Obedient Servant.

OF

# His Majesty

TO THE

ARCH-BISHOPS and BISHOPS of the  
KINGDOM.

**M**onsieur the Bishop of The Study, and particular application which I have made a long time, to find out the means profitable for the conversion of my Subjects of the pretended Reformed Religion, hath caused me to regard with satisfaction the Deliberation of the *Assembly* of the Clergy of my *Kingdom*, concerning what they esteemed might contribute to the advancement of a work so advantageous to the Glory of God, and the Welfare of my *State*. It is this which hath prompted me to write this Letter to you, to the end, that receiving it at the same time with that which the *Assembly* writ to you, together with a *Pastoral* advertisement, ordered to be signify'd to all the *Consistorys*; you might begin speedily to proceed with the same vigor in pursuance of so holy an enterprize. I am also willing to advertise you that I have writ to the *Commissioners*, gone into the provinces, to act mutually with you, in taking all the measures which you think may

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con-

contribute to the Success of this Design. And I hope  
 that your Zeal, supported by my Authority, may bring  
 it to an happy issue: Recommending to you above all  
 things, to manage with Gentleness, the Spirits of those of  
 the aforesaid Religion, and not to make use of any other  
 Force, then of Reason, To reduce them to the Knowledge  
 of the Truth, without doing any thing against the Edicts  
 and Declarations, in virtue of which the Exercise of the  
 Religion is tolerated in my Kingdom. And assuring my  
 self, that on this occasion you will give the marks of your  
 zeal for Religion, and of your affection for my service  
 I pray God have you ~~in~~ the Bishop of  
 his holy Protection. Writ from Versailles the 10th.  
 July. 1682.

Signed Lewis.

and beneath

Colbert.

M

# LETTER

His Majesty

TO THE

COMMISSARIES departed into the  
PROVINCES.

**M**onsieur      The Deputy's of the *Clergy* of  
my *Kingdom*, assembled by my Permission, in my  
good Town of *Paris*, have fram'd a Pastoral advertisement,  
which every *Bishop* ought to make known to all the *Consisto-*  
*ries* of his *Diocess*, to induce my Subjects of the pretended Re-  
formed Religion to acknowledg their *Error*, and reenter  
into the Bosom of the *Church*: And as I never took  
any thing more to *Heart* since the beginning of my Reign,  
than to see that work accomplished; I am very willing to  
aid them with my Authority, on this occasion. For this  
cause it is I have sent you this Letter, to tell you, that  
will, you confer with the *Bishops* of your *Parition*,  
about the means of rendring useful the Resolution which  
the *Assembly* of the *Clergy* have taken, concerning the  
manner whereby this Notification ought to be made, to  
obtain the Fruit which I hope from thence. Being well  
perswaded that you, for your part will search the means  
which may be put in practice for contributing to the Ad-  
vancement

contribute to the Success of this Design. And I hope  
 that your *Zeal*, supported by my *Authority*, may bring  
 it to an happy issue: Recommending to you above  
 things, to manage with *Gentleness*, the Spirits of those  
 the aforesaid Religion, and not to make use of any other  
*Force*, then of *Reason*, To reduce them to the Knowledge  
 of the Truth, without doing any thing against the *Edicts*  
 and *Declarations*, in virtue of which the Exercise of this  
 Religion is tolerated in my *Kingdom*. And assuring  
 myself, that on this occasion you will give the marks of your  
 zeal for Religion, and of your affection for my service.  
 I pray *God* have you *Monsieur* the Bishop of  
 his holy Protection. Writ from *Versailles* the 10th.  
*July*. 1682.

Signed *Lewis*.

and beneath

*Colbert*.



# LETTER

OF  
His Majesty

TO THE

COMMISSARIES departed into the  
PROVINCES.

**M**onsieur The Deputy's of the *Clergy* of my *Kingdom*, assembled by my Permission, in my good Town of *Paris*, have fram'd a Pastoral advertisement, which every *Bishop* ought to make known to all the *Consistories* of his *Dioceſs*, to induce my Subjects of the pretended Reformed Religion to acknowledg their *Error*, and reenter into the Bosom of the *Church*: And as I never took any thing more to *Heart* since the beginning of my Reign, than to see that work accomplished; I am very willing to aid them with my Authority, on this occasion. For this cause it is I have sent you this Letter, to tell you, that I will, you confer with the *Bishops* of your Partition, about the means of rendring useful the Resolution which the *Assembly* of the *Clergy* have taken, concerning the manner whereby this Notification ought to be made, to obtain the Fruit which I hope from thence. Being well persuaded that you, for your part will search the means which may be put in practice for contributing to the Advancement

vancement of a Work so useful to the *Glory of God*, and  
the Welfair of my *State*. I recommend to you, above all  
to manage with *Sweetness* the Spirits of those of the said  
Religion, and to hinder least any thing be done which  
may give an *obstacle* to that which hath been accorded  
by the *Edicts*, and *Declarations* granted in their favour. And  
assuring my self that on this occasion, you will give the  
markes of your zeal for Religion, and of your affection  
for my service. I pray God to have you --- Monsieur -- in his  
holy Custody. Writ from *Versailles* July 10. 1682.

*This Majesty*

Signed *Louis*

and below

TO THE

*Colbers.*

COMMISSARIES departed into the  
PROVINCES.

*M*onsieur  
The Deputy of the Clergy of  
my Kingdom, assembled by my Permission, in my  
Town of Paris, have framed a Pastoral advertisement,  
which every body ought to make known to all the people.  
It is his Majesty's desire to induce my subjects of the pretended Re-  
formed Religion to acknowledge their Error, and reenter  
the Bosom of the Church: And as I never took  
my thing more to Heart, since the beginning of my Reign,  
as to see that work accomplished, I am very willing to  
assist them with my Authority on this occasion. For this  
end it is I have sent you this Letter, to tell you, that  
will you confer with the Bishops of your Partition,  
about the means of teaching useful the Religion which  
to the People of the Church have taken, concerning the  
anner whereby this Instruction ought to be made to  
them. I am very well, I hope from hence. I bid well  
to all, and I am very willing to see your part will teach the means  
which may be put in practice for contributing to the Ad-  
vancement

## S P E E C H

Made to  
HIS GRACE  
THE  
DUKE of ORMOND  
LORD LIEUTENANT  
OF  
IRELAND,

A N D  
To the Lords of His Majesties most Honorable  
PRIVY COUNCIL.

To return the humble Thanks  
Of the  
FRENCH PROTESTANTS lately  
arriv'd in this Kingdom; and graciously relieved by them.

By *P. DRELINCOURT* Domestick Chaplain to His  
Grace the Duke of Ormond, and Chantor of *Christ-Church*.

---

Published by special Command,

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DUBLIN,  
Printed by *Joseph Ray*, for *William Mende* Bookseller in the  
*Exchange*. 1682.

vancement of a Work so useful to the *Glory of God*, and  
the Welfare of my *State*. I recommend to you, above all  
to manage with *Sweetness* the Spirits of those of the said  
Religion, and to hinder least any thing be done which  
may give an *Obstacle* to that which hath been accorded  
by the *Edicts*, and *Declarations* granted in their favour. And  
assuring my self that on this occasion, you will give the  
markes of your zeal for Religion, and of your affection  
for my service. I pray God to have you --- Monsieur -- in his  
holy Custody. Writ from *Versailles* July 10. 1682.

Signed *Lewis*

and below

*Colbert.*



